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A Study and Critique of Ibn Taymiyyah Theological Principles on the Question of the Visibility of God

Keyvan Ehsani¹; Fereyduun Mohammadi-Fam²; Seyyed Majid Nabavi³

¹ Quran and Hadith Sciences Department, Arak University, Iran

² PhD. Graduate of kalami Religions, University of Religions and Denominations, Iran

³ PhD Student Quran and Hadith Arak University, Iran

Email: keyvan.ehsani@gmail.com; hosseinfam110@gmail.com; majidnabavi1366@gmail.com

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Abstract

Ibn Taymiyyah is a renowned Sunni scientist in the seventh and eighth centuries AH. He can be described as the greatest Salafist and intellectual father of Wahhabism who has controversial ideas and opinions on theological issues. One of these views is his belief in the visible appearance of God at the resurrection. In his belief, God is seen by the resurrection eye and has given reasons for his claim. This belief is based on theological principles, the most important of which are: appearance In the Qur'an, the opposition to the rational interpretation of verses, the acceptance of traditions with apparent vision, the overwhelming adherence to self-understanding, and the inefficiency of rational knowledge in theology. Many of these principles are inconsistent with Ibn Taymiyyah's definite intellectual, Qur'anic verses, and even with his other views. In this article, while examining and criticizing his theological foundations, Ibn Taymiyyah's belief in the vision of God at the resurrection is undermined.

Keywords: *Ibn Taymiyyah; Salafiyya; Visiting God; Permissible Denial; Appearance; Inefficiency of Reason*

Introduction

One of the most influential scholars of the Salafi school whose ideas and ideas are now widely prevalent and the founder of Salafist tendencies in the Islamic world is Taqi al-Din Ahmad bin Abdul Halim, known as "Ibn Taymiyyah". His disciples and nationals spread this thinking in the Muslim world. He wrote the book "Menhaj al-Sunni al-Nabawi in Violation of the Word of Al-Shi'a and Al-Qadriyyah". His other works include Al-Asma'ah and Al-Asfat, Dar al-Kutab al-Umayyah, and Al-Kailil al-Mutashabah and Al-Tawil, Mishkas al-Islami, and al-Rasali al-Madani in the Inquisition of al-Majaz, and al-Haqiqi al-ali al-Thais al-Taqi al-Talib al-Taqi al-Talim and al-Taqi al-Ta'im al-Talib. He mentioned "Daqiqq al-Tafsir" and "Al-Fattawi" and "Al-Mutaqiq" and so on.

One of his comments is "Belief in the External Vision of God Almighty in the Resurrection of the Eyes", which is, of course, rooted in the thinking of some other Sunni theological groups such as Ahl al-Hadith and Ash'arites. Ibn Taymiyyah considers the vision of God in the world possible because of the weaknesses of the slaves of the impossible and the Hereafter, and insists on proving it. Since generally in scientific disciplines, and especially in theological matters, the intellectual foundations of individuals have a direct influence on the formation of their beliefs, The main question of this research is also to answer the questions: What are Ibn Taymiyyah's verbal bases in the question of God? Second, what are the criticisms of it? And in the end is his belief correct or not?

The acceptance or disapproval of Ibn Taymiyyah's ideas on the issue of vision will have certain religious consequences, and it is necessary to present these beliefs to the Qur'an and to the Prophetic tradition and reason.

Given that some of Ibn Taymiyyah's thoughts have been published in the Muslim world, it is necessary to examine Ibn Taymiyyah's views and the accuracy and validity of his ideas and speech. Especially in the matter of God, which is the most important issue of Islam, there needs to be more scrutiny.

Ibn Taymiyyah has many devious thoughts (some of which can be found in his book *Menhaj al-Sunna*) that even some Sunnis have criticized him for. The purpose of this article is to present the views of Ibn Taymiyyah and his problems in discussing God's vision. To help the audience become more aware of the bugs in his comments. Our approach in this paper is explanatory (explaining Ibn Taymiyyah's speech) and critical (criticizing Ibn Taymiyyah's discourse on the subject of God's sight).

The discussion of the vision of God has been the subject of the revelation of the Qur'an since the time of the Qur'an, and its examples can be seen in the companions of the Companions.

An article about the background or topic related to this writing has been published with the following specifications.

Criticism of Ibn Taymiyyah's Viewpoints on the Views of God Based on Ali's Sayings in the Early Sunnis, Baghbanzadeh, Mohammad Reza «Allah Badasti, Ali Malekmakham, Hamid « Karimian, Ali;

The most important difference between the present article and the one cited for the record is that this article generally examines the view of God from Ibn Taymiyyah's perspective, but the article quoted by Imam Ali (AS) responds to it.

In addition to the article mentioned, articles have been written in criticism of Ibn Taymiyyah's view on the permissible:

1. Ibn Taymiyyah and the Permissible Denial in the Quran, Naderi, Morteza; Journal: Safineh, Winter 2010 - No. 29.
2. Evaluation of the prohibited arguments in the Quran (with emphasis on the views of Ibn Taymiyyah and Shaykh Shnaqi), Mohammadi, Yousef; Journal: Revelation Beam »Spring & Summer 2016 - Number 6.
3. Review and critique of Ibn Taymiyyah's literary foundations in the interpretation of the Qur'an, Sharifi Rad, Ali Asghar-Arabi, Gholamhossein-Naseh, Ali Ahmad; Journal: Literary-Quranic Studies, Spring 2016, Fourth Year, No. 1.
4. Allowed for the Reasons Al-Ajaz, Mohammadi Nejad, Mehdi; Sahifeh Mobin, Fall & Winter 2013 - No. 54.

5. Theory of Permissible Denial in Islamic Rhetoric, Bozari, Amir; Literary Criticism, Summer 2011 - No. 14.
6. A Critique of the Thought of Denying Allowance in the Quran, Shahul Koushouri, Kiamars; Journal: Journal of Literary and Rhetorical Criticism, Fall and Winter 2015, Volume 4 – Number2.

Ibn Taymiyyah's Foundations on the Question of God

What we mean by theological foundations here are the specific propositions that are explained and substantiated by the science of theology, and the various beliefs of a person or a stream are formed based on their belief (Ziaefar, Saeed, The Theological Foundations of Ijtihad, p. 16). Ibn Taymiyyah also has a number of bases for his beliefs; this article only deals with his theological foundations of the vision:

1- Appearance in the Qur'an

One of the most important principles of Ibn Taymiyyah in the belief in the divine vision is the appearance of the Qur'an which we will explain and then analyze.

1-1- Obtaining the Meaning of Appearance, the Righteous Predecessor's Way of Understanding the Qur'an

Ibn Taymiyyah is very faithful to the actions, beliefs and beliefs of the Salafi Ummah, according to his own interpretation, so Ibn Taymiyyah and his followers are also called "Salafiyyah".

He says of God's attributes:

"The religion of the predecessor is to prove the traits and carry them over their apparent meaning and negate their quality and how. He (Ibn Taymiyyah, Taqiyad al-Din al-Mutaq, p. 3) he argues about Malek ibn Anas's verse "al-Rahman Ali al-Arsh Estawi" and the meaning of equality, and suffices for equality in the literal sense of the word. Malik had said: "Elastva is known and al-Kif is unknown and it is obligatory on heresy to ask: The meaning of the equator is known, how it is invisible, to believe it is obligatory, and to ask heredity! (Ibid., P. 4) »

Ibn Taymiyyah, in the sense of the verse of the Sharif, which is one of the key and important similarities of the Qur'an, has been content with the literal meaning of the word and considered the predecessor to it as a justification.

1-2-Permissible Denial (Analogy, Metaphor, Metaphor, Etc.) in Quranic Terms

Ibn Taymiyyah has elaborated in the discussion of "truth and authority" and, for example, believes in the meaning of "iodine" that is for him (God) a hand and a telephone, and does not say (we do not believe) that iodine (power), power and meaning Ears, knowledge and science. He goes on to argue that since the meaning of iodine is a hand, then God is definitely a hand, and we are not allowed to interpret it and accept a meaning other than the iodine's apparent meaning, but we say that the attributes of God are proportionate to His essence, so God has a hand that It is commensurate with its essence, but the meaning of iodine is in any case, a hand, not a metaphor for power, etc. (Ibn Taymiyyah, al-Rasallah

al-Madniyyah in the research of al-Majaz, vol. 1, p. 5) Ibn Taymiyyah states: "Everyone To say that something (a phrase) does not appear from the names and attributes of the will is wrong. "

He also cites, for some reason, the invasion of the Qur'anic verses and even the prophetic narratives over virtual meanings, believing that: To move from the true to the virtual, a rational or audiovisual reason is needed to give preference to the virtual meaning over the real. This must be due to any Qur'anic or religious contradiction or ... Health (p. 7) Some scholars in his answer say: We should ask him whether we have no rational reason for the impossibility of God's visible vision? Sunni scholars, especially Shiites, have cited numerous rational arguments for denying the possibility of God being seen in the world and the resurrection, many of which are irrelevant. (Allameh Haley, *Discovering Al-Murad fi Commentary on the Extradition of Al-Atiqad*, p. 296 and Hammu, *Nahj al-Haq and Discovering Al-Sadiq*, p. 46 and Judge Abdul Jabbar, *al-Maghni fi al-Tawab al-Adl*, p. 33)

He also believes that since the Qur'an is the light and the medium of guidance and expression of Lelas, it has been revealed in the Arabic spoken language, and the Messenger of Allah (PBUH), whose verses are revealed, spoke the most eloquent and most eloquent words and expressions of the people. That is why it is not permissible for him to speak in a word whose appearance was not his own, and so in the first place about divine revelations. He believes that if God or the Apostle had intended something other than the meaning of the appearance, they should announce to the audience among them the literate, illiterate, jurispudent, non-jurist, etc. that the meaning of the word is its virtual meaning. Not the apparent meaning. (Ibn Taymiyyah, *Ibn al-Rasala al-Madniyyah in Raqqa al-Majaz*, vol. 1, p. 5).

With these preparations and conclusions Ibn Taymiyyah examines in detail the meaning of "iodine" in the Qur'an and, by citing traditions from the Sunni sources, proves that God has a hand that differs from the hand of the creatures and is proportional to the essence of the Prophet. (Same.)

To this question, Ahmad ibn Taymiyyah, on the question "Is the throne and seat permitted or really exist?" Replied: "The throne is based on the Qur'an and the Sunnah and the consensus of its predecessor and its leaders. Which has been proved by the Qur'an and the Sunnah and the consensus of the predecessor. "(Homo, *al-Isma'il & al-Asfat*, vol. 2, p. 579)

So it became clear that Ibn Taymiyyah's building in the face of similar Qur'anic verses and verses that propose divine attributes is to carry the verses on the apparent meanings of the phrases. Therefore, in his criticism of appearance, he should say:

First: The view that the Qur'an is devoid of any literary array such as permissible, simile, metaphor, etc., negates the Quranic rhetoric and ignores its rhetorical miracle. Because many Islamic scholars and scholars of the Qur'anic sciences consider the Qur'an's eloquence and rhetoric to be one of the most important aspects of its miracle, while such a view would negate the literal miracle of the Qur'an.

Secondly, Ibn Taymiyyah believes that in order to transcend the apparent meaning of the Qur'anic verses, we need a rational reason (Ibn Taymiyyah, *B ٤١١*, *al-Rasala al-Madniyyah in Raqqa al-Majaz*, vol. 1, p. 7) on the other hand - as we shall say later - he permits the entry of wisdom into the domain of Allah He does not condemn and criticize philosophers and theologians who view theology with a rational basis. This apparent contradiction is indicative of the irrationality of this intellectual basis.

Third: Another reason he claims to be Arabic is the Qur'an. The beauty of the Qur'an is diminished. (Sa'outi, 'Abd al-Rahman ibn Abi Bakr, *Examining the Al-Qur'anic Sciences*, 2, 1421 AH, 2c, p. 29)

Fourth: He believes that if a meaning other than the apparent meaning is intended, it must also be made clear to the audience that the meaning of the word is its virtual meaning, not the apparent meaning. On the basis of this claim it should be said that, firstly, according to the rational and customary practice of using the word, it is usually not permissible to speak of it, although one may sometimes refer to the

permissibility of one's own word, but often one does not refer to the permissibility of one's own word. Transmitting its meanings and understanding what it means to people uses common practices among people. On the other hand, the Prophet (peace be upon him), who is the Qur'an, has, in various traditions, given the opposite meaning of the verse's appearance, which means, O people, do not suffice in the literal sense of the verse but the virtual meaning provided by the Prophet. Obtain because the Qur'an has commanded, "We Atakkim al-Rasooli Fakhwa": Take what the Messenger of God has brought to you (Hashar / 7)

For example, in the verse, "La ta'jali al-Yaddiqi al-maqluli ali al-a'naqi and la la al-tablizi all al-baqsat al-basta'a al-baqid al-mahdah (that is, Allah be pleased with you) (29) While in the Arabic language the phrase is first of all a "nonsense" and secondly, the Prophet (peace and blessings be upon him) has quoted in the following verses the meaning of the utterance which has been quoted in al-Muntour. (Sa'outi, 'Abd al-Rahman ibn Abi Bakr, Elder al-Mansour in Tafsir al-Mathour, 1404 AH, Vol. 4, p. 178).

3-1 - Avoid the Rational Interpretation of the Qur'anic Verses

Ibn Taymiyyah in his book, *Al-Kailil fi al-Mutashabah* and *Al-Tawil*, after quoting various meanings of interpretation, states that in his view, interpretation is the external truth of the verse that occurs. The meaning of the preferred (virtual) is reasoned or mirrored, but interpretation in the sense of the word has been used in two ways: 1) Sometimes the interpretation of the predicate has been used to mean interpretation and synonymous with it, and sometimes the interpretation has meant the external reality of the verse. That is, if the word is a revelation or an issue, its interpretation is the present one, and if the word is a news, its interpretation is the same news That is, both the interpretation of it is outside. (Ibn Taymiyyah, *Ibn al-Akhilil fi al-Mutashabah* and *al-Tawilil*, p. 16)

Considering the above mentioned, one must first say that the interpretation of the Qur'an in Ibn Taymiyyah does not mean reverting the meaning of appearance to the other, and secondly, he does not accept and believe such an interpretation (merely in the literal sense otherwise) of the verses and attributes of God. There is no permission to interpret the Qur'anic verses.

He puts his belief in this as follows: "All jurists from the east to the west agree on the belief in the Qur'an and are unanimous in their attributes of God without explication, description, and likeness; so everyone interprets something in the Qur'an (Interpretation has slowly departed from what the Prophet of Allah (peace be upon him) had intended (Islam).

To criticize this basis, it must be said that Ibn Taymiyyah's speech is closed or simile. For if we do not interpret the same verses that speak of the attributes such as "Rahman Ali al-Arsh Estawi" (Taha / 5) or "The Creation of the Willies" (p. 75) or "The Place of the Rebbe" (Fajr / 22) or we should interpret the same in the conventional sense. Let us accept the appearance that this is akin to the Creator-to-Creator analogy, or that it is impossible to understand the meaning of the verse, which would lead to the closure of the intellect and the failure to act in the Qur'an's commandments, "Aflaat al-Qadr al-Qur'an" (Muhammad / 24). Ibn Taymiyyah also uses the rule of purity to avoid simile, while the term is used only to stay safe from rational criticism. Not the incarnation of metaphor and ends. (The rule has been criticized Blakief For more information you can refer to the following article 3).

Blakiev's Idea in the Conflict of Two Existential and Conceptual Readings, Sobhani, Mohammad Taghi; *Relatives of Karbassi, Akbar, eternal wisdom, Fall and Winter 2011 - Number 20.*

Review and critique of the views of the commentators of Al-Menar on the rule of Bela Kia Mirahmadi, Abdullah ; Nil Saz, Nosrat ; Gharavi Nayini, Nahla ; Ruhi Brandagh, Kawas ; *Journal: Religious Thought »Summer 2015 - Number 55.*

Critique and Review of the Asha Ash'ar Rule on 'Bella Kiev' in Similar Verses, Hojati, Seyyed Mohammad Bagher; Kabiri, Seyyed Taghi; Journal: Research Quran and Hadith Research »Summer 2008 - Issue 4)

Perhaps the most important mistake that has made Ibn Taymiyyah acceptable to God is the failure to translate the verse "Eli Rabbah Nizarah" (Judgment / 23), which by ignoring the "comment" in this noble verse means seeing it. it has been gotten.

"comment" in this noble verse means seeing it. it has been gotten.

It has been mentioned before that the appearance of the Qur'an in Ibn Taymiyyah's beliefs was in accordance with the predecessor. For the unintelligibility of the verses of the attributes, the action of the Companions and the Subordinates is the reason he is cited. Thus it is stated in Daqiq al-Tafsir that so far I have not (ever) found anyone (any) who has interpreted any of the verses of the attributes or the traditions of the attributes in a sense contrary to the customary meaning of the concept (Ibn Taymiyyah, Daqiq al-Tafsir). , 1404 AH, vol. 2, p. 481) This statement is also not without form because the companions sometimes interpreted verses containing attributes, such as Prophet Ali (PBUH) who had no doubt of his companionship: Visitors do not see him through sight, but hearts do indeed see his faith. "(Klein, Muhammad bin Ya'qub, Al-Kafi, 1429 AH, vol. 1, p. 338) His commentary on the Amir al-Momenin language is as follows: The Qur'an: Ma Kant, the Prophet of the Prophet (pbuh), the Qamar: The Torah of the Prophet (pbuh) and the Prophet (pbuh), but the Prophet (pbuh), Mahmoud ibn Abdullah, The Spirit of Interpretation It is also known that Ibn 'Abbas is opposed to the vision of God with the eyes of the head and narrates the narrations. Siwiith has quoted Ibn 'Abbas in his quote from Ibn 'Abbas: "An' Ibn 'Abbas is the son of Muhammad Rabbi, the patron saint of Allah yaqul la tedke al-assar and ho yadrake al-asr al-zaar lal zak nur al-zi ho noura al-basar ghal la yahya by basir ahmadullah (al-Rahman ibn Abi Bakr, Elder manthur per Altfysr Balmasvr, 1404 AH, vol. 3, p. 37).

Some of the great Sunnis and commentators also interpreted news traits. For example, Ibn Jarir quotes the Mujahideen in his interpretation of "All Rabbi Observer," which has interpreted and interpreted the view in the sense of waiting for reward (Saiyouti, Ibn, vol. 6, p. 292).

Now that Ibn Taymiyyah's foundations in appearanceism have been examined and criticized for the reasons that proponents of divine vision - such as Ibn Taymiyyah and the Ash'arites - derive from the Holy Quran in proof of God's sight.

(A) Verse "The Unseen Wisdom of God - All the Rabbis Observer" (Resurrection / 22/23): He believes that the one who denies the sight of the resurrection of God will deny the highest dignity of God to his friends, who is the same as Allah. (Ibn Taymiyyah, Ibn al-Fatawi, 1426 AH, vol. 5, p. 43.)

B) the verse "van Astqr fields, Fsvf Trani" (Araf / 143): Ibn Taymiyya same verse phrases such as "fireproof Len Tran" or "Duck deca and manifested Rabbo Lljbl Jlh donkey Sqa Moses' lack of visibility in the world picked But he believes that the term Pharaohian philosophy reflects God's inherent refusal to see. He sees this as a reason for the possibility of seeing the resurrection. (Homo, Expression of Talbis al-Jumiyyah in the Establishment of Badam, 1426 AH, vol. 2, p. 376.)

In criticizing such quotations from the Qur'anic verses, it must be said that in extracting the verbal beliefs from the Qur'an, all the verses related to the Qur'an must be taken into account and it is certain to ignore some verses and selectively look at some incorrect verses, but advocates of the possibility of observation, Like Ibn Taymiyyah, they do not pay attention to explicit verses that imply negation. The Qur'an says: «La tedreko-l absar va hova yodreko-l absar »The eyes do not see him, but he sees all the eyes and he is the All-Merciful, the All-knowing." (Anam / 103) He adds the Qur'ân to the Qur'an and says that the verse means that the eyes will not understand the ultimate and the ultimate of God (Ibid., P. 464), while the noble verse negates the vision of God through the unseen, but Ibn Taymiyyah, by default, imposes his intended meaning on the verse.

Concerning the views of Ibn Taymiyyah, Ibn Taymiyyah, who insists on the appearance and non-interpretation of the Qur'anic expressions, violates his method here and interprets the phrase "Latderke al-Basar" in his intended meaning because the appearance of the phrase is absolute and negates any Understanding and sight is the head, but he understands the ultimate and the ultimate meaning of the phrase, so he sees vision as possible and clearly transcends the meaning of the verse.

The meaning of the verse.

In addition, some Sunni commentators have considered this verse, in contrast to Ibn Taymiyyah, as a reason for the impossibility of seeing "Zakahshari" in the interpretation of this verse that the viewers cannot understand God because he is higher than he can be seen. In the same vein, he has also used the word "hou al-latifa" at the end of the verse to mean "essence more subtle than seen." (Zamakhshari, Mahmoud bin Omar, Revelation of the Truthful of Ghazamad al-Tanzil, 1407 AH, vol. 2, p. 54) The narrator also mentions narrations of impossibility in this verse. It is as if Ibn 'Abbas said that one's eyes are not surrounded by God or that it is a qatada 'that God is the Supreme Agent of understanding the viewer. (Sa'outa, 1404 AH, Dar al-Mansour, vol. 3, p. 37) Alusi also elaborates on the verse and, citing various opinions, says that the addition of 'Absar' to 'Tardkah' indicates the meaning of the sight and the difference between 'visual instruction' and 'Wright'. Except in the word. Therefore, he has interpreted the verse as saying that God is invisible and that the verse is a negation of sight for all who see it at all times (Alusi, Sayyid Mahmoud, the Spirit of Interpretation in the Interpretation of Al-Quran, 1415 AH, vol. 4, p. 231).

Existence of Authentic Narrations in the Sunni Sources

There are many accounts of visions in the Sunni sources. In the correct Muslim, and in the book of faith, there is a book called "Babi Ma'rufi Tariqiq al-Rai". And in the traditions of the termi, in the book Safa al-Jinnah, "On the place of the Rabbi of the Tabernacle of Interaction," it contains the hadiths of the vision which, given appearance in the face of religious considerations, can be considered the most important of religious statements. He believed in the possibility of seeing the burden of transcendence.

This theological basis, referring to and referring to the hadiths is inherently free from forms, and since theology is based on reason, many Islamic theologians go to theological issues with validity, but what is criticized is The criteria for choosing hadith.

The most important criterion for the acceptance of traditions is their incompatibility with a definite rational and Qur'anic reason. If a narrative is inconsistent with rational or Qur'anic reasons, it cannot be verified and used even with the correct document.

Wisdom says that there is always something visible that is the body, so that it reflects the light and the light shines through it, and since God is not the body, it will not be possible to see it. (WikiLeaks website, God's vision (Ash'ari view), wikifeqh.ir) Although the Salafists believe that God is in the higher direction, being in one direction means that it is not in the other direction, which means limiting and not encompassing everything that follows in the verses Which refers to the surroundings of God over everything; The orientation of God restricts or destroys something confined to a place that is not possible according to the verse.

It is also necessary to see something, to point it in a certain direction. Unless something is in a certain direction, it will not be possible to see and we know that God does not have a direction.

If God is seen, all of His essence is visible or part of it. In the first case we have limited and finite God and God is finite and finite and is incompatible with the verses of the Qur'an and the intellect and in the second case we have considered God divisible and compound, which assumes that such a presumption about God is impossible.

On the other hand, the narration that "You shall see your Lord as you see the moon and the sun," explicitly emphasizes the vision of God with the sight of the head, and that nothing but God is physical. The phrase "coma throne al-shams and al-qamar" in this narration excludes the possibility of interpreting the narrative to see with the heart, and so on. So according to the content of this narration (and other narrations of vision) God is visible and therefore has a body. Wisdom also bears witness that the creature possessing the body is limited. According to the intellect and the Qur'an the abstract god of matter cannot be limited because if it is limited it cannot encompass everything. The Koran says in the sura of the verse of the Qur'an, it says: "It has the best time of the year; it says:" It is the time of the superstar, and the time of the superstar.

The result is that such traditions are contrary to reason and therefore cannot be accepted.

Ibn Taymiyyah's traditions are also in conflict with Qur'anic arguments. What is to be seen has direction and direction, what has direction and direction is an object and will resemble other objects, and this would violate the phrase "Lyceum of the object of salvation" (salinity / 11).

Also, verse 103 of Surat al-Anbaka clearly denies seeing God with those who have seen him: "La tedreko-l absar va hova yodreko-l absar God's vision (in this world and in the hereafter) is inconsistent with the verses of the Qur'an.

Commitment to Understanding the Predecessor

Ibn Taymiyyah's predecessor, according to Ibn Taymiyyah, is the elders of the first three centuries of Islam, including the Companions, the Subhumans, and the Subjunctives; Ibn Taymiyyah believes that since the Qur'an was interpreted by the Prophet (peace be upon him), only those who interpreted it as the correct interpretation of religion. ﺍﻧﺪ They have received the Companions and, in the next priority, the subordinates and subordinates who have received the correct interpretation of the Qur'an and beliefs, respectively, through the Messenger of God. (Ibn Taymiyyah, Ibn al-Mutaq, 1951, p. 9)

Ibn Taymiyyah considered Salaf to be a better (wiser) and wiser (ruling) in the Islamic doctrines and he explained the reason for their closeness to the tradition of the Prophet of God. (Ibid., P. 10) He explicitly believes in the predecessor that they are the wisest, the most just, the most correct, the most spoken, the most correct, and have the best arguments among the people (Ibn Taymiyyah, p. 8).

Abu Zahra says in his book "Ibn Taymiyyah, Hayyat al-'Asra, Arya and Jurisprudence": Perhaps the most important effect that this belief has had on Ibn Taymiyyah's ideas and thoughts is to be seen in his understanding of the Qur'anic verses. He writes: Those who believe in the Quran are righteous companions of the Prophet (peace be upon him) because the Prophet (peace be upon him) taught them the Qur'an and taught them the principles and beliefs that could be drawn from the Quran and taught them the rhetoric of the verses. , Explained their meanings to them. (Abu Wahrah, Ibn Taymiyyah, Hayyat and Asrah; Arayee & Faghihah, 2008, p. 178, and Ibn Taymiyyah, in contradiction, 1951, p. 9) The Prophet in his interpretation of the Qur'an is explicitly the Qur'an itself, because God has said: "... Let us Lenin's revelations come down to you to explain to them what has been revealed to them." (Nahal / 44) "He believes The whole interpretation of the Qur'an has been transferred from the Prophet of Allah to the Companions and from the Companions to the Companions. (Abu Zohra, Ibid., P. 178.)

When asked by Ibn Taymiyyah about the interpretation of the verse of "Rahman Ali al-Arsh Estawi", he cited Malik as saying, and he described what Malik had said about this verse as the predecessor of Saleh and said: "The meaning of the equation is known Its quality is unknown, faith in it is obligatory, and the question of it is heresy. "

We have previously stated that Ibn Taymiyyah does not accept the interpretation of the Qur'anic verses, which is to offer a meaning contrary to the appearance of the verse; we now quote a sentence

which suggests that the reason for his refusal to interpret the verses was due to the predecessor and the Companions. He writes about the Salaf Salih method: "They did not interpret what they related to the attributes of the Prophet in the Qur'an and did not interpret it" (Ibn Taymiyyah, p. 2).

Referring to the story of Sabiq, who asked questions about the meanings of certain Qur'anic verses at the time of the Second Caliph, and ordered Omar ibn Khattab to be beaten and fired, he says: "All scholars from the East have interpreted and explained them." And the West has to believe in the Qur'an and the traditions that came to us from the Messenger of Allah (peace be upon him). In the context of the attributes of God (cited in the above text) one must believe without interpretation, description or simile. If anyone interprets it, it has been removed from the religion of the Prophet (PBUH) and separated from the Muslim community. For they did not describe and interpret the attributes of God, but only believed in what is in the Book and the Tradition. "(Ibid., P. 4).

Ibn Taymiyyah's criticism of this view is as follows:

1- If the predecessor of the righteous Ibn Taymiyyah refers to the elders of the first three centuries of Islam, how are Ali ibn Abi Talib (AS) and the children of the Prophet (peace be upon him) Imam Hassan and Imam Hussein (AS) not among them? Is there any predecessor of Ali (AS) in the predominance of faith and Islam? Has anyone had more contact with the Prophet of God than he? How is it that Ibn Taymiyyah's comments and remarks on religion, the Qur'an and the same question of sight are ignored? In addition to Imam Ali, some of the companions, such as Ibn 'Abbas, are opposed and have interpreted the verses of the vision and have ruled that it is not visible, and that earlier narratives of Ibn Abbas were mentioned.

2-The basic question is, on what basis and for what reason does self-esteem prefer to be understood by others? Although Ibn Taymiyyah has responded to the question that their proximity to the Prophetic era is the reason for their preference for religious understanding, it must first be said that it may be acceptable in the affirmative but cannot be accepted positively. In a clearer sense, the predecessor of the Ummah has a good understanding of the Qur'an and hadiths as it comes closer to the age of the revelation of the Qur'an and the life of the Prophet, but this is not because others' perceptions of the Qur'an and hadith are correct or even better than Not a predator harvest. As the object of the famous saying proves, denial is not death. Secondly, the Messenger of Allah (peace be upon him) said: "... the Prophet (pbuh) is the Prophet (pbuh), and this means that the companions and the subordinates may have passed the Shari'ah to those who understand them better. (Mas'ad al-Shahab-al-Qaza'i, Muhammad ibn Salamah ibn Ja'far Abu Abdullah al-Qaza'i, vol. 2, p. 307, and Klein, Muhammad ibn Ya'qub, al-Kafi, 1429 AH, vol. 1, p. 403) While there are numerous examples of inconsistency in the interpretation of the Qur'an, This means that the votes of some of the companions were incorrect.

3- This method, which is condemned by Taqi al-Din Ibn Taymiyyah, in addition to the closure of the intellect, leads to a lack of contemplation in the verses, and is in sharp contrast with the Qur'anic verses, because the Qur'an has a strict command in the verses: The Qur'anic Qur'an "(Muhammad / 24): Do they not meditate on the Qur'an, or are their hearts locked?" Or: "The Book of the Holy Ghost", the Book of Prophet Muhammad (peace be upon him). This is a blessed Book We have sent down to you, to meditate on its revelations, and to warn the wise. " Ali (as) also states: "All the way to God, to Allaah, to Allaah, to Allaah, look at God." (36) All the ages until the Day of Judgment, the Qur'an's questions must be presented to each Qur'an, and the questions and arguments of that Qur'an must be answered carefully, so that one should not be limited to understanding the predecessor and accepting their interpretation with a blind eye.

Shutting Down and Having No Idea of Reason

Another basis of Ahmad ibn Taymiyyah's belief in the possibility of a vision of the Almighty God in the hereafter is to shut down the intellect for failing to know it in some divine affairs. He considers reason to be incapable of understanding some of the attributes of God, and believes that all scripture implies the exaltation of God and the supremacy of God over his creatures and his dominion over the throne. Alaw and his dealings with the creatures are known by the soundness of the eavesdropper, but his throne on the throne is understood only through the ears. (Ibn Taymiyyah, *Violation of Al-Mutaq*, 1951, p. 17).

We see that Ibn Taymiyyah considers the supremacy of God above the throne to be beyond the comprehension of reason and believes that only narration is allowed to enter into this debate! Of course, in the first place, which he considers 'alaw' and 'adherence' to be in accord with reason, it is highly speculative because reason does not dictate God's obedience to creation as Ibn Taymiyyah intended.

It is this approach that has led Ibn Taymiyyah to contend with philosophers and the science of philosophy, to dismiss philosophy as evil and its scholars vicious, and to reject reason and philosophy and to write a book entitled "The Rule of Violence" (Ibn Taymiyyah, *Violation of the Rule* in 211). Page). Criticizing those who begin to prove religious beliefs from rational premises and consider reason necessary for understanding religion and the Shari'ah, he writes: "... He believes that the Prophet (peace and blessings of Allah be upon him) did not use philosophical rules and did not mention rational interpretation in the Qur'an; the argument used by the Prophet (peace be upon him) was Qur'anic reasoning, not the rational reasoning; And. (Abu al-Suhra'i, Ibn Taymiyyah, *Hiyyat al-Asrah*; Arayeh and Fiqhah, 2008b, p. 196) In his book on Ibn Taymiyyah's life and theories, Abu Suhayr explains Ibn Taymiyyah's way of looking at reason and considers it to be rational. Approximation employs neither to command (to be) or to be guided (the same).

It may be inferred from this statement that Ibn Taymiyyah has an instrumental view of reason and at best regards it as a means, not a source, as the Shiites and Mu'tazilites believe. Ibn Taymiyyah does not trust in the beliefs and rulings of reason. And according to Abu Wahrah, "He does not have absolute confidence in the intellect ... especially in cases and things alike ..." (Ibid., P. 173). This statement shows that Ibn Taymiyyah's approach to dealing with similar Qur'anic verses is also irrational. Contrary to what the Shiite and Mu'tazilite commentators do in the face of similarities and reasonably interpret the verses of the Qur'an. He writes in the minds of the rationalists: "Philosophers and theologians are superior to humans in their rhetoric and falsehood and denial of the truth in their problems and arguments" (Ibn Taymiyyah, p. 24).

At the end of this section it is necessary to point out that although Ahmad ibn Taymiyyah, like the people of hadith and his followers, does not accept the rational approach to theological issues and considers the intellect insufficient and inadequate to study divine matters, sometimes it is rejected. The rational arguments of his opponents point to rational issues, many of which are rational in appearance and in fact opposed to reason. For example, in his criticism of some opposers of the divine vision, he believes that the attribution and proving of the vision except for the body is unreasonable, and the proof that God is visible along with the denial of his body is incorrect. 8, p. 124).

Result

In this essay, after examining Ibn Taymiyyah's intellectual structure on the issue of divine vision, we discuss and criticize his theological foundations (such as denial and denial). While he claims to prove the vision of God on the Day of Judgment, in this way he uses the appearance of the Qur'anic verses, narrations and reliance on predecessors and, by failing to consider human reason in the theology and

refusing to accept the uniqueness of the Almighty God, He argues, but in fact, as described above, these confused bases invalidate his point of view.

Because some of his principles contradict his other views and principles, such as his claims of nazism, although he has been instructed in reasoning in the Qur'anic script, he has closed the rationale and confined it to self-understanding. He also touched upon some of his other foundations such as the appearance of the Qur'an and the criterion of knowing the predecessor.

Now that Ibn Taymiyyah's theological foundations have been criticized in the issue of the glorification of God and finally there are many reasons for rejecting him, so his intellectual edifice in this matter is undermined and cannot be accepted. Therefore, it is to be said that God Almighty is glorified in every sight in the world and in the hereafter.

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